3. {Whole No 133} Price, 10 Cents. Per Annum, $3.00. Vol. VI.

Indexed.

SATURDAY, APRIL 8, 1871.

Subject: Love-Service.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:
J. B. FORD & CO., No. 39 PARK ROW.
1871.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

NOTICE.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER *s current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, $3.00, giving two volumes of about 450 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for $12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for $5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents.*

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second,* and *Third* series are now issued; each making one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Price, $2.50 per vol. *Sent post-paid by mail on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hiden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

CONTENTS OF VOL. III.

I. Watchfulness. II. Paul and Demetrius. III. Consolations of the Suffering of Christ. IV. Treasure that Cannot be Stolen. V. Bearing, but not Overborne. VI. The Holy Spirit. VII. Ideal Standard of Duty. VIII. Faults. IX. The Comforting God. X. The Name Above Every Name. XI. National Unity. XII. Social Obstacles to Religion. XIII. Christ, the Deliverer. XIV. The God of Pity. XV. Sin Against the Holy Ghost. XVI. Inheritance of the Meek. XVII. Memorials of Divine Mercy. XVIII. The Victorious Power of Faith. XIX. The Peace of God. XX. Coming to One's Self. XXI. Fragments of Instruction. XXII. The Substance of Christianity. XXIII. Spiritu Blindness. XXIV. Perfect Peace. XXV. Preparation for Death. XXVI. Fidelity to Conviction.

ANY BACK NUMBERS CAN BE HAD.

THE CHRISTIAN UNION ($3.00) together with Marshall's Washington—and PLYMOUTH PULPIT will be sent to ONE ADDRESS for $5.00).

ENTERED according to Act of Congress, in the year 1870, by J. B. FORD & CO., in the Office of the Librarian of Congress at Washington.

LOVE-SERVICE.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."—Gal. v. 13, 14.

There is almost universal approbation given to the doctrine of benevolence. This is the point in which almost all sects of religion converge and agree; and it is at this point that the church and the world seem more likely to come to an agreement than anywhere else. For I hear men of every sort speaking about the beauty of Christ's loving character. I hear men inveighing against clear philosophical statements as being not the food of the Gospel, which is love. And when wickedness is rebuked, it is the meek and lowly Jesus that men say that they want to hear about, and not the acerb and authoritative commander of virtue. Men boast themselves that "they have not much religion; but then, they have a great deal of kindness." They are very kind at home. They are very kind in their neighborhood. They will sometimes tell you that they do not know how to sing as many hymns, perhaps, as their neighbors; but that they give away more to the poor. And so, while one plumes himself upon piety, another offsets that, in his own case, with charity. And you will hear men talking among themselves as if it were a matter of common consent, and almost of universal acceptance, that religion requires true benevolence. Yet, whenever true benevolence in the Scriptural and in the best sense of the term is fairly opened to men, not only is there nothing that they are so loth to accept, but they positively deny its existence, and the possibility of its existence. And there is no other one test that is so searching, so penetrating, so sin-convicting, so despair-inspiring, as this simple test—good-will—disinterested benevolence.

Now, the passage that we read contains inconspicuously in it the very criterion, in one single word:

SUNDAY MORNING, Mar. 26, 1871. LESSON: EPH. III. HYMNS (Plymouth Collection): Nos. 31, 431, 1259.

"Brethren, use not liberty for an occasion to the flesh, but by love *serve* one another."

The translated word, is, perhaps, as good as any that we have, because it is not English to say, "Slave one another;" but that is the original. The verb has the same root as the substantive; and it signifies, *to serve as the slave serves the master.* We are, therefore, in the service of love, to fulfill to each other the duties of love as the faithful slave fulfills his duties to the man that owns him.

And what, in the most general aspect, is the peculiarity of the service of a slave? It is this: that he takes the forces of his own nature for another's benefit, and not for his own. That is the ideal. A true and willing and faithful slave thinks for the master; works for the master; feels for the master; puts himself in the master's place; and uses all the power he has, not for his own individual good, but for the good of the master. "Now, says the apostle," "We are so to live that we shall *slave it* for each other." It is the crucial test, it is the innermost nature, it is the real characteristic of a true love, to be willing to serve another. Benevolence is well-wishing, doubtless; and it often flows from men without requiring sacrifice; but when there is need, all true love has in it the capacity and necessity of suffering for another. And when the time comes, any love that fails there, shows that it had no root, no reality; that it was a superficial quality; that it was an imitation, and not a genuine article. For that which makes the difference between a true love and a merely imitative love, is this: that a true love always carries in it a power of self-negation, and of self-sacrifice, and of suffering for another.

Consider whether this is so in life. Look at that form of affection which passes by the general name of *friendship.* We may make a distinction between an acquaintance and a friend. Although in the most ordinary conversation we speak of friends and acquaintances as almost the same, yet every one knows that there is a difference—that there are some friends that we clasp to ourselves as we do not those that are merely our ordinary and pleasant acquaintances.

Now, when you have analyzed it to the root, that which makes the difference between these and common friends, is, that there is an element of disinterestedness in a true and in a model friendship. It is giving to a friend that which the spirit of friendship requires that we should give, not only without return, but without a thought of return. It often is the glory of a gift that it is so given that there can be no return—that there is no commercial element in it. It is helping one at our own expense, when it is needful, that marks

friendship. It is assuming another's life, as it were, and making it our own. It is fidelity in the presence of suffering. It is taking the care, and sorrow, and loss, and trouble, of another as if it were our own. It is putting our souls under another man's soul, and bearing him, as it were. It is carrying one another's burdens.

Hence, there are very few friendships. There are many pleasant acquaintances, and there are many acquaintances that are gilded with friendship; but it is only now and then that you find, where two come together, and love each other, that one stands everywhere for the other, in good and in ill, in prosperity and in adversity, so that one goes up and goes down with the other. There are few friendships of that kind. In other words, there are few friendships which carry in them the root of the matter, which is disinterestedness. The power and the willingness to serve and to suffer—that does not inhere in the ordinary swarms and droves of worldly friendships. Ordinarily, friendships are mere commercial arrangements. They are bargains between the easy affections, one saying to another, "You make me happy, and I will make you happy; and as long as you make me happy, you are my friend; but when you cannot do it any longer, then we go apart." That is the way of the world. What is generally called friendship, is an exchange of commodities of happiness. For the most part, hearts are shopped, friendship is a bargain, and friends are traffickers. But there are friendships that are higher; and there are friends that are so bound together that if one is sick the other is by his side; and the sickness of the one is almost as if it were in the body of the other. The weal or the woe is common to them. There are men who clasp men. There are friendships between woman and woman that are as pure and as deep as it is possible to be; and they have the peculiar quality of *serving* in them to such a degree that each is the slave of the other. Each knows how to give everything for the other.

You cannot have a great many such friendships. They are too costly. There is not time to cultivate many of them. One or two are about as many as a man can attend to in this world. You can have kindly feelings toward multitudes; but when it comes to the matter of serving, and when your conscience is another man's conscience, and when your heart, like a bell, is struck every time he is in trouble, it is about as much as you can find time to do to take care of that one man. But, in general, there is an inaptitude to this. Nature has not learned this higher lesson with much facility.

There is a state, however, beyond this. This friendship of which I have been speaking, is a friendship in which there is no passion; but where friendship ripens into what we call love, it is something

beyond common friendship, excluding from it the ordinary concomitants of passion, which in the order of nature attend it, but which are casual, and relative to a transient state of existence, cleansing it from these mere terrene elements, and coming to that which is true love—which is characteristic of it—which is the root of it. In love, more even than in friendship, is the power to serve another; or, in other words, the power to put one's being, all aflame with intensity of unselfishness, into another's atmosphere. It is the power of one soul to so identify itself with another that they scarcely, for the time being, are distinguishable—and that, not from passion, nor from sentiment, nor from necessity, but simply from a true, deep affection.

Men do not think of love so, because there are so very few who rise to that experience of a true affection. And they give their heart grudgingly. Most of what is called love in this world has stolen a precious name to cover a vile surface of the passions. But when men do truly love, there is an enthusiasm in it; there is a self-renunciation in it; there is an intense desire to make another happy; there is almost the forgetting of one's own existence; there is a carelessness about one's own happiness; there is a sense of the honor of another; there is a wish for that other's growth; there is a power and an energy put forth in developing the life of the loved one, as if your life lay in it.

Men have a glimpse of this in the earlier stages of that which terminates in wedded love. Every ingenuous young man and maiden, when they come together with a sincere and honorable affection, know some hours in which each is quite forgetful of self. Their thought of life is to honor each other, and to lift each other up, and to glorify each other. And that is the nearest to the angelic experience that these persons ever come. Alas! that such love should be like the hyacinth. It throws its blossom up early in the Spring; and it is quickly gone, sweet as it is. Before ever May is half passed the blossom is withered, a few brown leaves lie withering on the ground, and all the rest of the summer nothing but the bulb lies in the dirt. And so unworthy, so poor, so mean, is the termination of too many, *too many*, of those attachments which began in honor, which went on in beauty, and which showed some touches of genuine love, in that there were hours, or days, in which true hearts loved with a desire to serve, and not to be served.

But there is no friendship, and there is no love, like that of the parent to the child—that is, the typical parent; for there are all grades of development in parentage. When there is great strength of nature, great breadth of understanding, great richness of moral nature, and great affection; when all these cohere symmetrically

and wisely, then the love of the parent to the child comes nearer, I suppose, to divinity, than anything else that we can find in this world. There is nothing else on earth that comes more near to it.

The parent's love is not one that exercises itself in exigencies only. The whole drift of thought, in the voluntary and unconscious love of every parent, surrounds the household and the children.

A boy is born. The parents are poor. On a penurious farm they are rearing their children—five, six, seven, eight—for God pays poverty with better coin than gold and silver. There is one boy set apart for an education. He will be the glory of the house. Not only do the father and the mother think it, but with almost supernatural ingenuity they work to accomplish it. Why, that old farm is vexed, from the top to the bottom of it, by the love of those parents, that they may make it wring out a little more, that there may be something saved; for that boy *must* be sent to college. And early, long before the birds are stirring, they are up; and late, when the children are far along in their dreams, father and mother are still toiling. Brown is their skin, like parchment; but oh! what lore there is in such parchment! What stories such brown faces tell! They toil through ten, through fifteen years; and they are able, at last, to send their darling boy away. What bone could do, what muscle could do, what nerve could do, what courage could do, what patience could do, what perseverence could do, day and night, through years and years, they did; they denied themselves necessary food, they went scantily clad, mortifying their pride, and carrying themselves in apparel among their fellow-men more mean than any others; and all that they might husband and hoard a little pittance that should educate their darling boy. And he may be said to light, by the marrow of father and mother, the candle by which he gains his education. And so, for years they are on the treadmill of inexorable industry. And at last—oh, woesome day—no such eclipse ever happens in the heaven, when the sun ceases to shine, as come to that father's and that mother's heart!—the boy has disgraced himself, and is expelled! Oh, sun! forget to shine. Oh, moon! let night cover thee with darkness. What tears! What anguish! What heartaches, that will not groan, and cannot groan! What dead people they are, that grope at noonday, and know not whither to go! Yes, the boy is disgraced, and is cast out! For him they had given everything. Where shall he go? What shall he do? He shall go home. There are father and mother; and there are not on earth any others that will take him so kindly, that will listen to every word that he says so patiently, that will soothe his shame, that will build him up again, and that will go on another term of

service to put him forward, like father and mother, when they love with a love that knows how to serve.

Is not that the genuine article? Is not that the typical idea? Is not that the love from which you ought to take your idea of what benevolent love is in life? Serving one another—is there no such thing as that in this world? I tell you, there is a great deal of gold that is not generally recognized. And there are a great many mines of treasure, if people would only search for them.

I have gone through these familiar instances to show you what I mean by a true love, in distinction from a selfish or commercial one. It is a love that gives everything, and does not ask nor take. It is a love that *serves*. "Serve one another in love," says the apostle.

Is this that which is meant in the Scripture? Is this that benevolence which the Bible speaks of, and means to inculcate as the law of a God of love, as the law of the universal realm, as the eternal law? Yes, this is it. Of that there can be no doubt.

First, let us see whether our Saviour taught that, when he said what he did to his disciples, on one of the most memorable occasions in his life:

"He [Jesus] riseth from supper, [this was just preceding his passion and crucifixion], and laid aside his garments: and took a towel, and girded himself [this was the way that slaves usually did. He laid aside his garments, and put on service-garments]. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [they were all full of amazement, unquestionably: they did not know what it could mean, that he should be seized with such a sudden start, and get up from the table, and go round and wash their feet, and then put on his garments, and come back to the table and sit down. They could not make it out. And so he explains it.] Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, [an ordinance—a symbolical act], that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

"Here, then," says Christ, "is the law of your life. Wash one another's feet, as the symbolic image of that service of true love and benevolence which is the essential element of the divine law."

Look, now, at the expansions of this idea, as they are given in the letters of Paul. Take, for instance, the second of Philippians, beginning with the fifth verse :

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Here, then, we have the meaning of Christ's sacrifice. These declarations of the Saviour himself, and these expository utterances of the apostles, show what was the sacrifice of Christ. And this sacrifice is the most magnificent exemplification of that inherent sacrifice which goes with all true love. There is in it, there is at the bottom of it, there is as its fundamental quality, and its discriminating element, that power of suffering and serving. How much you love anything can be easily measured by how much you will suffer for it—by how much you will serve for it. If you will serve none, then you love none. If you will serve but little, then you love but little. If you will serve a great deal, then you love a great deal. And if you will serve utterly, you thoroughly love. What was the meaning of this sacrifice, what its relations were on the side of God, only God knows; but in so far as as we are concerned, the suffering of the Lord Jesus Christ was the sublime and universal exhibition of divine love, and of the peculiar quality of all true love. The power and willingness to suffer and to serve—that is the core of divinity. It is not thinking power, it is not creative power, it is love power, that is the essential test of divinity.

Men want to know whether Christ is divine, and they test him as a chemist would test the quality of any substance. They, as it were, take a pair of scales, and throw one text on this side, and one in that side ; and then they throw another on this side, and another in that side; and then they say, "If I had one more text for this side, I think divinity would weigh down the other side." And they hunt for another text. And so they weigh the divinity of Christ as though it were a ponderable element. But it is not magnitude that is divinity. That which is distinctive, that which crowns universal sovereignty, is the crown of love. And that which distinguishes love from every other quality, is, that it is a well-wishing or benevolent impulse, that carries itself out, if need be, in infinite service, and service that carries with it, also, infinite love. If the

world is struggling upward toward a higher development of true manhood, God, the Almighty, stands by, helping men's throes toward universal elevation by that love which thinks, which cares which bears, which suffers. That which we see in the Lord Jesus Christ specialized for the wants of this world, was not that which made him different from the Father, but was simply a manifestation of the Father—a section, an hour, as it were, let down,—one single transaction, as an exposition of what is going on in heaven from eternity to eternity, by a love which legislates, and works, and serves.

There is no other Servant like God. There is no other Being that labors with so much assiduity, and that so humbles himself, and so bows down under weakness, and so lifts up with his strength, and so wastes the unwasteable existence of the infinite, as God, in the plenary service of love.

Not only is this that which constitutes divinity, but it is the life and the joy of God—doing good, not easily, not pleasingly, not reciprocally, but to the just and to the unjust, to the good and to the bad alike. And it is the nature of love to serve.

How far this is from the old monarchical view of God! How far it is from that view of a jealous, and self-praising, self-glorifying God, that has been so much preached in the world! I have read scores of volumes, and I can take from my shelves a hundred volumes, that represent God as a Being that requires all the universe to be parasites; and that surrounds himself, as a weak ruler in a corrupt court surrounds himself, with creatures that only bow the supple knee, and study phrases of praise, and do everything that is abject, he himself sitting up and drinking in power, and honor, and glory, for his own selfish sake; and, what is more monstrous, still sweeping the lines of creation further and further out, to augment the store of flattery that comes in, almost fathomless, toward him.

Now, is selfishness any better for being almighty? Are self-praise and self-laudation any better for being infinite? If they be mean in the small, and within the bounds of reason, how much meaner are they extended into infinity! There is no being in the universe that, being sovereign, and working for others, is so self-abnegating, and pours the store of his divine thought and feeling and nature out for those that are in need, as God does. He seeks others that he may do them good. *It is more blessed to give than to receive*, is the definition of the thought of God.

This is the secret, too, of heavenly joy. It indicates the preparation that we require before we are prepared to go up and enter upon the future state of bliss.

If this exposition be true, we are prepared for a few points of personal application.

First, I may remark upon the spuriousness of much of that friendship existing in the world, which is mere barter and sale—which is a commerce between hearts in which they buy and sell each other's service, and each other's good will. I merely mention that.

I may also say that this is a test of what is called *good nature*. There be many persons who suppose that good nature is kindness. It has not one attribute of it, necessarily. Half the time good nature is good digestion—that is all. Half the time good nature is nerves well sheathed in adipose matter. Many men do not feel, and are not irritated; and why should they not be kind and easy-going? Why, I can show you hundreds of blessed, sweet-cheeked, sunny-faced, plump-bodied men, who go through the world kindly. I do not undervalue them. They lubricate the ways of life; but they ought not to call themselves by false names. Good nature is a good thing; but, after all, it is a very superficial thing. It is far more physical than mental. And it is not active; it does not put forth effort; it does not energize anything; it does not suffer for the sake of doing good to other people. There are many acerb men; there are many hard-faced men; there are many rough, severe men, who, though they will hew you with their tongue, will put forth ten times as much true serving love for you as these waxy-cheeked, good-natured, abdominal men.

While, therefore, good-nature makes the intercourse of society pleasanter, by greasing the wheels of life so that they go with less friction and less squeaking, do not let men suppose that this is the equivalent for the benevolence of the Gospel. Many men think that they are benevolent because they are not malign. But if virtue consisted in *nots*, how virtuous the world might be! The less there was of a man, the more virtuous he would be! If it is virtue in a man that he does *not* steal, and that he does *not* swear, and that he does *not* break the Sabbath, and that he does *not* knock down everybody that he meets, and that he does *not* murder, and that he does *not* get drunk, and that he does *not* get angry,—then there are many virtuous men. A man might abstain from all that, and be no more virtuous than a mullein-stalk; for a mullein-stalk stands, and grows, and does not do anything that is wrong. Virtue is not a negative quality. But take a man and give him power, and give him volume, and put him out in life, and give him something to do, and let him transact business among his fellow-men, and then see whether he will maintain the Christian virtues or not. If a man has force, by which he is able to produce positive effects, and he produces those effects in

the direction of well-wishing; if a man has volume, and force of being, and he makes that greatness and that strength subordinate to the welfare of others, not forgetting his own welfare and the welfare of those that are dependent upon him, but in love serving others as well as himself and those that are dear to him, then he is truly virtuous.

But easy, honest good-nature—what is that? Two-thirds of people's generosity spills over. A man's cup is full, and it runs over, and others get the drippings; and then he says, "I do not think God will judge me very harshly. I am a generous fellow. I give away a great deal more than you think." That is, he spills over a good deal, and the dogs come and lick it up, and he thinks that he is bountiful. But do you suppose these accidents, do you suppose these mere alternations mount up to the stature of positiveness, and grandeur, and dignity of divinely inspired virtues?

I may also say that this view of love, as serving, ought to go as a fire into many and many a heart in the household. It is a test that very few of us can bear. There are hundreds and thousands, I think, who under that test would say, "I do believe that I love; but oh! how imperfectly!" Though we have this ideal, how little do we carry it out! If there were such a love as this in the household, what a revolution it would produce! The parents serve the children; and the children serve one another; and the little child, when the impulse is on it, will throw its arm about the mother's and father's neck; brothers and sisters will kiss each other, and make up their differences; and these things are very well—there is no objection to them; but how much will parents and children give up for one another? And how continually will they give up, each for the others? In the family, happiness is in the ratio in which each is serving the others, putting the whole force of his being at the service of those others. Happiness in the family consists in its members seeking each other's good, and bearing each other's burdens. It is the presence or absence of this self-sacrificing love that determines the happiness or unhappiness of the household. And yet, how few there are who think themselves good brothers and sisters that can say that they have and exercise that love? How many young men there are that have just turned the age of fifteen or sixteen, and that are beginning to go out into society, who would be fighting mad, if you were to say to them, "You have no special love for your sisters!" And when they go out they are generous fellows, full of friendship and affection. And yet, they will take some maiden out of the family, and bestow all their attention upon her, and their poor sisters can go without a beau. There is many a brother

unwilling to serve; and yet he resents the idea that he does not love his sister. You may love your sister, but you do not love her so well as you do yourself. You will form a friendship where you get back as much as you give. You make acquaintances, saying, "You please me, and I will please you; you make me happy, and I will make you happy," and that is what you call forming friendships. But where there is to be nothing but making another happy, because love in you longs to serve another, and to promote happiness in that other, you are found wanting. How many there are in the family who think they love, but who do not love; or who, if they do love, only love with an affection that, compared with a true disinterested love, is as copper compared with gold.

If this be the true exposition of that love which the Gospel requires, how superficial are the ordinary and popular notions of benevolence! How superficial are the world's ideas of giving! How superficial are the current notions in regard to public spirit! How superficial are the ideas of men on the subject of being willing to do for persons whom they never saw, and never will see! How imperfect is the popular conception of the higher manly graces, if this service of true love, the voluntary slavery of the soul for another's sake, is the true standard!

One reason why there is so little power in the Church, is the adulterated nature of Church love. There is very little of the heavenly affection among men. There is very much of the affection of the mart. There is interchange, there is traffic, there is sectarian affection, which is nothing but pride and selfishness interchanged. There is very little love in Churches. But if there were in Churches tens, and scores, and hundreds of souls that had been trained to this higher development, and if they ignited together, and brought the whole power of their souls to bear upon the community, is there any community that could stand the light and heat of such churches?

Men often wonder that they are so little blessed in their labor among their fellow men. "Why," they say, "I have prayed, and I have prayed, and I have prayed, and it seems to me that there is no no such thing as a prayer of faith being answered. I have prayed long and earnestly for men, and it seems as though God never would hear my prayer." Did you ever *serve* anybody in love?

There is a figure in the fourth chapter of Galatians, that I will read, with your permission.

"My little children, of whom I travail in birth again until Christ be formed in you."

"That is a bold figure, but a very grand one. Do you believe that it is in your power to take another person in your soul, and

carry him as a mother carries her unborn child, day and night, not an hour unconscious, in travail, until Christ be formed in him—do you believe you can minister to a soul in this way, and have that soul escape you? I do not. And if you are so little useful, it is because you have so little disinterestedness. It is because you do not know how to *serve.*

Once more, we see why it is, that the higher Christian graces are so seldom developed. We go after Christian graces as the woman of Samaria went to Christ, when he sat by the well, and discoursed to her of the quality of that water which he would give her, she all the time interpreting it as the water of the well that was before them. She said, "Sir, give me of this water, that I come not here to draw." The idea with her was that it would be a great satisfaction to have water that welled up perpetually, so that nobody should thirst again. She did not want to take the trouble to go and draw water to quench daily thirst.

We go to God and say, "Lord, give me humility; and we would be glad if God would drop it right down into us. We ask him for faith; we ask him for patience; we ask him for spiritual insight; we ask him for joy; we ask him to live or to die; we ask him for various higher developments. But, my friends, these are tropical plants, and they never grow in any climate but a climate as hot as love. You must have this fundamental quality, and carry it to a certain degree of development, before it is possible for you to have these Christian graces. Suppose a person were to plant orange and lemon trees in Canada, and pray God to give him big crops! People would say that the climate of Canada was not calculated to produce oranges and lemons. If a man will go to the southern part of Florida, he need not pray much to get large crops of oranges and lemons; but if he goes to Kamtschatka, he cannot get them by any amount of praying. And we must have right conditions, or we cannot have right virtues.

Here are selfish, worldly men, full of the bartering spirit full of trafficking affections; here are men that live in a low and chilly state, and yet they are praying for these higher graces, thinking that if they could get them they would rise into a warmer state; but they must get into a warmer state where these graces will grow, before they can have them. Change the climate of the soul, and they will become spontaneous and fruitful. For, as selfishness is the bane and the curse of life, so this love that is disinterested, and that serves, is the bounty and divinity of life.

PRAYER BEFORE THE SERMON.

Our Father, we bless thee that there is rest in thee; that the disturbance, the care, and the burden of life have pauses; and that in them, above the noise and above the groans of life, we hear thee speaking peace. Not as the world giveth dost thou give; but that perfect peace which dispels doubt, and fear, and gives rest to every soul. We rejoice that we may trust thee, Heavenly Father, for all daily wants. Thou wilt not forget the sun, that it shall not know its shining; thou wilt not forget the conditions which form the clouds, that they shall not drop down both dew and rain; and thou wilt not forget thy creatures, who look to thee for supply, mutely; nor wilt thou forget us, that are better than the birds or the beasts. And thou knowest all things we are in need of. Thou art evermore providing for us, yet saying, "Seek ye first the kingdom of God and his righteousness."

O Lord our God! since the day that thou didst reveal to us the secret of eternal life; since we knew where our manhood was; since we sought to fill up the measure of strength in our higher life, we have felt more the need of spiritual bread than of the daily bread which is for the body. These natures can labor, and the measure of reason with which we are endowed can direct our industry to skill, and we can feed and clothe ourselves; but, alas for the poverty of the soul! How to wrestle, how to overcome selfishness on every side, how to build strong against the passions, how to say to the restless pulse of the great sea that rolls within, Peace, be still, we know not. We know as little now as when we first began. How full are we all the morning of resolutions of good! Strait shall be our path, we say. And yet, at night, how crooked has it been! And we hardly know where we began to bend, or what carried us—what weight—what easily besetting sin. But that very night we bury the good purpose of the morning. And then come days of discouragement, when we give up the battle, as if we were not worthy of fighting where are so many wounds, so much disaster, such captivity, and so few victories. But thou callest us again. And we cannot give up the strife for something better than this life. Do not we see how poor and perishable it is at best? Do we not see how joys turn to sorrows, almost in the hour when they are lighted? Do we not see how fast sorrows take hold upon joys, and how they are their constant companions? Where is there stability? Where can we invest our hearts? Turn whither we may, we are discontented. If we pursue the road to holiness, we are weary in well-doing; or, if we drift with selfishness, we still become bent and weary. The world was not made for our living. Here is no abiding city. We dwell not here. We are pilgrims and strangers, and are traveling across this earthly sphere. Blessed be thy name, there is a higher thought than ours, and a better wisdom than ours, and a better purpose that directs our inward life than ours; and by the unrevealed ministration of sorrow and joy, of burden and release, of imprisonment and freedom, thou art carrying forward the work in us little by little. The years serve thee, and time serves thee; and thou art helping us so that as the hours draw near we discern, with more and more clearness, the better life, and our aspiration rises still higher. And we strive with even more alacrity, as the days go on, to live above the flesh, above the sight of the eye, and above our desires and passions, and to live in the communion of God, and in the hope of salvation, through love and grace.

Oh! we beseech of thee that thou wilt help all those who are discouraged; and all those who see in themselves the spark that is struck, yea, the light that is kindled, but see it, alas! as the light that quivers on the point of the wick. Thou wilt not quench the smoking flax until thou bring forth judgment unto victory. And thou wilt not break the bruised reed. Those that are maimed; those that have often been overblown, and have in themselves

no strength,—thou hast compassion upon them, and thou wilt hold them up, so that the wind shall not overturn them.

Blessed be thy name, O thou Father of the Soul! for all thy goodness to us, and for the manifestation of it through Jesus Christ our Lord.

And now, we beseech of thee that we may take courage, not because we are wise, or strong, or patient, or persevering, or successful, but because God is faithful, who has promised. May all our hope be in him. And in the great bounty of thy love, may we have the assurance of our salvation.

We beseech of thee, this morning, in behalf of all that are gathered together here. How many are the wants, how many are the desires —how many that are expressed silently to thee, and how many that unrecognized —heave within the soul, and toss it, for which there are no words! Wilt thou look upon the inward life of every one. Help those that are struggling against their ill-willed passions; those that would subdue vanity; those that would temper pride; those that strive against avarice· those that seek to be less worldly-minded; those that desire more and more to be quickened into a disinterestedness of kindness.

Bless, we pray thee, all those that are endeavoring to stand in the place of God to their little children; who know their own weakness; who perceive their own daily infirmities; who desire to do the best things for their children, and who oftentimes are in the shadow of doubt, lest they should mislead them, and lest they should pervert them in their tender years. Lord, hear the cry of parents' hearts for themselves and for their children.

Grant, we pray thee, that all those who, within the household, are seeking more and more to refine their life, and more and more to let it be a life daily outflowing with all kindness and all beneficence, may have a realization of their desire. Hear their prayer this morning, and strengthen them in every good purpose. And may thy Spirit, Father of all grace and love, dwell in them, and work mightily.

We pray that thou wilt hear, this morning, those that come with hands scarcely washed from the soil of the earth; those that have lost themselves in the week, and have found themselves following the Bright and Morning Star this day. Grant, we pray thee, that as they look back upon the way in which the outward man hath striven, and the inward man hath been smothered and strangled; grant that as they repine and mourn over the follies of the week, they may have not only a feeling of repentance before God, but an intimation of thy Spirit with them. And may they be so strengthened that as their days, so their strength shall be. And may they carry into their own industry a higher motive than mere gain, or their own honor or strength. May they seek to fill the veins of society with better blood. May they seek to serve Christ in their daily calling. May they bear Christ's spirit with them, and preach to men, not so much by the word of their mouth, as by the spirit that they shall manifest, standing humble amidst the proud, loving amongst the selfish, and self-sacrificing among those that would cause others to suffer for their good. We pray that they may be bright examples of true living in this untoward generation. And we pray, O God! that if they to-day repent of their sins, registering against themselves their own transgression, they may have an intimation of thy peace, and of thy grace and mercy to their souls. May they not be afraid to go to God with a confession of their worldliness and sin.

And if there are those who are in perplexity by reason of their fears, and know not which way to turn, grant that to-day they may have a hearing consciously with thee. And may they feel that Providence is real, and that thou thinkest of them. And may they be able to commit themselves and their fears to thee. And may they evermore seek that guidance and wisdom from on high which thou hast promised to give liberally, upbraiding not.

If there are those, desolate and discouraged, who, often beginning, or seeking again and again the right path, have lost it; if there are those who are struggling and striving almost without hope, we pray that thou wilt hold them steadfast in their divine nature. Say unto them, that a man's life consisteth not in the abundance of the things which he possesseth. And if they have not peace among men, nor in human things, may they have peace with God,—that peace which passeth all understanding.

And if there be those that this morning look upon their life and themselves with great sorrow and horror; if there be those that seek earnestly better things, if there be those that are half-discouraged in this very seeking; if there be those that are as a sailor, seeking the shore from the ship-wrecked vessel, but cast back by the refluent wave as oft as he touches the ground, and well-nigh whelmed—if there be such, we pray, O Lord! that they may strive for the better land, and not give up till death. May their souls cry out mightily for help to Him whose ear never slumbers. Hear their cry.

And, O God! if there be those who sit in affliction this morning, pondering the strange way of God with them, in that they have buried their dead, we pray thee to give resurrection in their souls to better thoughts, that they may not think that any are ever buried. May they remember that while the dust goes to dust, the spirit goes to God who gave it. And may all that are bereaved seek their beloved ones in the other life, and above their head, and above the storm, and above the trouble of this world. And if any are pondering the peculiar trial of their bereavments in those that are gone, whom they cannot see again, and with whom no last words were exchanged; if any are mourning over tidings brought from afar, of death in distant lands; if any are sitting with their dead before them; if any are in the maze and stupor of grief, will the Lord have compassion upon them all, and deliver them from the thrall of their sorrow, and say to them, gently, For the present it is not joyous but grievous; but afterward it shall work out the peaceable fruit of righteousness.

And we pray that thou wilt follow the thoughts of those that are here, and bless all whom the heart yearns to bless. Sanctify their friendships. Deepen and purify their loves. Grant, we pray thee, that, walking together in life, with so much to oppose, and so little to help, men may cling more faithfully to each other, and not seek to crowd one another from the way of life, and not put stumbling-blocks in the way of one another. And grant that we may bear one another's burdens, in honor preferring one another; and in all things seek to follow the example of him who, though rich, for our sakes became poor, that we, through his poverty might become rich.

We pray that thy blessing may rest upon all churches and all ministers, everywhere, this day. May the Gospel be preached with purity and power. Revive thy work in all thy churches. Purify this land. And grant that all the nations on this earth may at last see the dawn of that better day of peace and purity and intelligence, when superstition and ignorance shall be driven from off the globe, and the knowledge of the Lord shall fill the earth as the waters fill the sea.

And to thy name shall be the praise, Father, Son and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thy blessing may rest upon the word spoken. Deliver us, we pray thee, from ourselves. Deliver us from the devil that is born in us, and that is down-bearing with everlasting gravitation of selfishness, that carries us back again toward the earth from which we sprang. Touch us with thy nature. Breathe that spirit into us that brought thee, blessed Saviour, from heaven, that we might understand thy life. Oh! that we might see in the meaning of thy great suffering, and thy blessed death, out of which the world has had life brought to it. And may we learn to love with requital. May we learn to serve in love. May we more and more test ourselves by these higher standards. May we repent of the past. May we rise by vision of the future, and of thy divine love, until we are fitted for that higher life, and that more blessed society, of the heavenly land. Then take us home. And to thy name, Father, Son and Spirit, shall be the praise, forever. *Amen.*

LEE & SHEPARD'S

Literary Bulletin for March.

Messrs. L. & S., having become the publishers of the following works offer them to libraries and the trade at their usual discount:—

John Stuart Mill's Books.

Dissertations and Discussions. 4vols. 12 mo. Cloth. Per vol., $2.25.

The Examination of the Philosophy of Sir William Hamilton. 12mo. Cloth. 2 vols. Per vol., $2.25.

The Positive Philosophy of Auguste Comte. 1vol. 12mo. Cloth. $1.25.
In preparation for early publication, several new volumes of John Stuart Mill's works, uniform with the above.

Prof. E. P. Evans's Translations.

The Life & Works of Gotthold Ephraim Lessing. Translated from the German of Adolf Stahr. By E. P. Evans, Ph.D., Michigan University. 2 vols. Crown octavo, $5.

First Historical Transformations of Christianity. From the French of Athanase Coquerel the Younger. By E. P. Evans, Ph. D., Michigan University. 1 vol. 16mo. $1.50.

James Martineau's Essays.

Essays; Philosophical and Theological. By James Martineau. Crown octavo. Tinted paper. 2 vols. Per vol., $2.50.
Other volumes of the series in preparation.

Frances Power Cobb's Books.

Studies New and Old of Ethical and Social Subjects. Crown 8vo. $3 00.
Religious Duty. 12mo. Cloth, beveled sides. $1.75.

S. G. Bulfinch's Books.

Manual of the Evidences of Christianity. For classes and private reading 12mo, $1.
STUDIES IN THE EVIDENCES OF CHRITINITY. 1 vol. 12mo. $1.50.

By Rev. F. D. Maurice.

The Ground and Object of Hope for Mankind. By Rev. F. D. Maurice. 16mo. 75 cents.

By Rev. James Freeman Clarke.

"The Hour which cometh and now is." By Rev. James Freeman Clarke. $1.50.

By Rev. J. F. W. Ware.

Home Life; What it is and what it needs. 16mo. Cloth, red edges, beveled sides. $1.25.

G. H. Calvert's Books.

Some of the Thoughts of Joseph Joubert. With a Biographical Notice. 16mo. Tinted paper. Cloth, beveled. $1.50.

First Years in Europe. By G. H. Calvert, Author of "Scenes and Thoughts in Europe," "The Gentleman," &c. 1 vol. 12mo. $1.75.

By Rev. F. H. Hedge.

Reason in Religion. By Rev. F. H. Hedge. 1 vol. Crown octavo. $2.

An Elegant Flower Book.

The Language of Flowers. By Miss Ildrewe. With an introduction by Thos. Miller. Illustrated with colored plates and numerous woodcuts after Doré, Dausigny, Timms, and others. 12mo. Cloth. (*In press.*)

A Favorite Book.

Reynard the Fox. A Burlesque Poem. From the Low German of the Fifteenth Century. 1 vol. Cloth. Illustrated. (*In press.*)

Sold by all Booksellers and Newsdealers.

LEE, SHEPARD, & DILLINGHAM, New York City.

The Infernio in Italian

L' Inferno di Dante Alighieri. Illustrato da Gustavo Doré.
This elegant library edition (size 9x12) is printed on heavy tinted paper, contains 75 illustrations by Gustave Doré, and a Portrait of the Author. Elegantly bound in cloth, beveled edges. Price reduced from $20 to $10.
L' INFERNO DI DANTE ALIGHIERI. Schoo edition. 12mo. Cloth. (*In press.*)

Don Quixote in Spanish.

Don Quijote. El Ingenioso Hidalgo Don Quijote de La Mancha. Compuerto por Miguel de Cervantes Saavedra. Nueva Edicion Clásica, Illustrada con Notas Históricas, Gramaticales y Criticas, por La Academia, Española, sus Individuos de número Fellicer, Arneta, y Clemencin. Library edition. 2 vols.12mo. Cloth. (*In press.*)
do. do. School edition. 1 vol. 12mo. Cloth (*In press.*)

POPULAR JUVENILES.

THE CELESTA STORIES. By Mrs. M. A Berry. Comprising:
Celesta. $1.
Crooked and Straight. $1.
The Crook Straightened. $1.
Each volume sold separately, or the whole in a neat box. $3.

THE SIX CUSHIONS. By the Author of the "Heir of Radcliffe." 16mo. $1.

THE FOSTER BROTHERS; or, Pleasing better than Teasing. By the Author of "Jamie's Mittens," &c. $1.

PATRIOTISM AT HOME; or, The Young Invincibles. By I. H. Anderson, Author of "Fred Freeland." With four Illustrations from original designs by Champney. Printed on heavy paper, in handsome binding. 1 vol. 16mo. $1.50.

AUNT ZELPETH'S BABY. By the author of "The Adventures of a German Toy." With four Illustrations. $1.

GERTY AND MAY. By the author of "Granny's Story-Box." With four Illustrations $1.

HYMNS FOR YOUNG CHILDREN. By Mrs Parkman. 18mo. 60 cents.

KITTY BARTON. A simple Story for Children. By Hester Gray. With one Illustration. 32mo. 60 cents.

RAINY DAYS IN THE NUSERY. By Elsie Gorham. Illustrated. 75 cents.

THE LITTLE WRINKLED OLD MAN. A Christmas Extravaganza, and other Trifles. By Mrs. Elizabeth A.Thurston. Illustrated. 75 cents.

"*The Best Juvenile Magazine in the World.*"

Oliver Optic's Magazine for '71

("OUR BOYS AND GIRLS"),

☞ Issued in Monthly Parts only!

Three continued Stories by the most popular writers for the young, Wm. T. Adams, ("Oliver Optic"), Elijah Kellogg, and Sophie May.

I. KRINGLE AND CROSS-TREE; or the Sea Swashes of a Sailor. By Oliver Optic.

II. THE SPARK OF GENIUS; or, The College Life of James Trafton. By Elijah Kellogg.

III. THE DOCTOR'S DAUGHTER; A Serial Story of Girlhood. By Sophie May, Author of "Little Prudy," "Dotty Dimple," and "Little Prudy's Flyaway" Series now being published.

All the other popular features of the Magazine retained, many new attractions added, and more than ever it merits its honorable title of "*The best Juvenile Magazine in the World.*"

☞ Any Boy or Girl who will send the ir address to the Publishers shall receive a specimen copy by mail, free.

Terms in Advance.—Single Subscription, One Year, $2.50; Single Copies, 25 cents.

LEE & SHEPARD. Publishers. Boston.

500 VOLUMES IN ONE!

AGENTS WANTED

FOR

The Library of Poetry and Song,

Being Choice Selections from the Best Poets.

ENGLISH, SCOTCH, IRISH, AND AMERICAN,

With an Introduction

BY WILLIAM CULLEN BRYANT

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant, containing more to give it enduring fame and make it universally popular than any book ever published. It has something of *the best* for every one—for the old, the middle-aged, and the young. *Excepting the Bible this will be the book most loved and most frequently referred to in the family.*

Over **800** pages beautifully printed, choicely illustrated, handsomely bound. *This is a Library of over* **500** *Volumes in one book*, whose contents, of no ephemeral nature or interest will never grow old or stale. It can be, and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. *Nothing has ever approached it in completeness.* Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

We know of no similar collection in the English language which, in copiousness and felicity of selection and arrangement, can at all compare with it. The volume is a model of typographical clearness."—*N. Y. Times.*

Sold only through Agents, by subscription. Teachers, Clergymen, active Men, intelligent Women can secure good pay with light work by taking an agency. *Terms liberal.* Selling very rapidly. Send for Descriptive Circular and Terms to

J. B. FORD & CO. Publishers,
New York City.

5,000 of the Best Sewing-Machines

TO BE

GIVEN AWAY.

One of the VERY BEST Sewing-Machines

In every Particular.

The Grover & Baker embodies all the essentials of a good sewing-machine in an eminent degree, which can be said of very few others, including extreme simplicity, usefulness and great durability. The Grover & Baker also make the most useful and only reliable stitch for family use, and for all manufacturing purposes—a stitch which neither breaks nor draws on thin material, like the lock-stitch, nor rips on all kinds of material, like the single thread stitch.

A Grover & Baker Sewing-Machine,

With Hemmer and Tucker all Complete, Price $55,

IS GIVEN FOR

ONLY 20 Yearly Subscribers to PLYMOUTH PULPIT or THE CHRISTIAN UNION,

At the regular price of $3 each, which, making $60, is only $5 more than the price of the Machine; or it will be given for

15 Yearly Subscribers to BOTH of these Periodicals, AT $5.00 EACH.

To every NEW Subscriber to PLYMOUTH PULPIT or THE CHRISTIAN UNION, or to both together, obtained by canvassers working for this Premium, will be presented a copy of MARSHALL'S "HOUSEHOLD ENGRAVING OF WASHINGTON," a work of world-wide fame, universally acknowledged to be the most magnificent engraving ever executed in America.

This will give every one an opportunity to get a good reliable Sewing-Machine for themselves or to secure it for some one who may be in need of it. We have sent away a large number of these machines, in some instances for presentation to ministers' wives, and in other cases to be given to poor and worthy women, who esteemed it a God-send.

Clubs in villages and towns may be procured by any enterprising man or woman. Send or Specimen Copies, furnished FREE. By going among your friends and neighbors, you will often accomplish the task in a half-day, and the premium will be earned, together with the satisfaction of knowing that you have benefited those around you. Address

J. B. FORD & CO. Publishers,
New York City.

ELASTIC SPONGE.

CHURCH CUSHIONS,

MATTRESSES, PILLOWS, &c., &c.,

Adopted by over 200 Churches.

The most Durable, Economical, and Cleanest.

NO PACKING---NO MOTHS---NO DUST.

Price List and Samples of Cushions sent free on application to

AMERICAN PATENT SPONGE CO.,

Opp. St. Nicholas Hotel, **524 Broadway, New York.**

SOMETHING NEW
FROM WALTHAM.

A BOY'S WATCH
That will Suit Every One.

This Watch, which is of a smaller size than the other Waltham Watches, has just been introduced, and although called the Boy's Watch on account of its size, is destined to have wide and universal sale.

It is finely finished, of substantial construction, and contains all the recent improvements. Its low price and neat appearance will commend it to a large class of persons who have been deterred from purchasing Waltham Watches heretofore on account of their large size.

Our Illustrated Price-List describes this and all other Waltham Watches in detail, gives weight and quality of the cases, with prices of each, and explains our plan of sending watches to all parts of the country without risk to the purchaser.

Send for the Price-List, and state that you saw this notice in the *Plymouth Pulpit*.

HOWARD & CO.,
865 Broadway, New York.

Since February 1st, we have made considerable reductions in the price of all thes Watches. All orders received after this date will be filled at the reduced prices.

NEW BOOKS.--Now Ready.

OUR SEVEN CHURCHES:

Eight Lectures by Thomas K. Beecher. 16mo

Price, paper, 50 cts.; extra cloth, $1 00; extra cloth gilt, $1 25.

These expositions of the best features of the seven great religious denominations in America, are so apt that each denomination is using the separate chapter treating of itself as a denominational tract. One of them has been circulated to the extent of over 150,000; and other has been translated into French and German for circulation in Europe. The combination of these brilliant lectures in one volume, together with a new and additional one of more general character on "The Church of Christ," will be a book sought for and much read.

Under the head of "TRUE EVANGELISM," the *N. Y. Mail* says:

"Rev. Thos. K. Beecher's sermons on the various denominations, preached to his own congregation at Elmira last year, and which attracted considerable attention throughout the country, have just been published by J. B. Ford & Co. They are very vigorous and most truly evangelical, each sermon pointing out the peculiar excellencies of 'Our Seven Churches, respectively—from the Roman Catholic to the Liberal Christian sects. The seriesis concluded with two admirable discourses on 'Choosing a Church' and 'the Church of Christ.' The whole matter and manner of the book is thoroughly Beecherian—and this endorsement gives the best notion its excellence."

The *Christian Union* says:

"The traditional mode of promoting Christian unity is to prove one's own sect so good that all others must needs be absorbed in it. The author of this little book reverses the method, and aims by pointing out the peculiar excellencies of each branch of the Church to promote mutual respect and affection among them all. * * * This is done with discrimination and with great freedom from sentimentality and from fulsomeness. The reader cannot but feel the genuine sincerity with which the author recognizes and loves the good qualities of churches the most diverse. Most honest and intelligent men will credit him with clear perception in the majority of his judgments. * * * It is eminently a book for the common people, not excluding the scholarly. When we add to this that it is well suited to promote one of the noblest and rarest of Christian sentiments—the intelligent appreciation and love of all the branches of Christ's earthly family—we have said a great deal for its power to do good."

CHRISTIAN HEART-SONGS.

A Collection of Choruses, Quartets, and Set Pieces; together with a selection of Anthems, Motets, and Tunes of all Meters. By John Zundel, author of "Harmony and Modulation," "Voluntaries for the Organ," etc. 8vo. Price, boards, $1 00; cloth, $1 25

Of this the *Christian Union* says:

"We have here presented in a book of very convenient size and shape, about 150 pages of the church composition of Mr. Zundel, whose name has been identified with church music in this country for a quarter of a century. Mr. Zundel is a complete harmonist, writing both artistically and out of the fulness of a musical and sympathetic nature. His music is made always to sympathize with the words. There is perfect accord between them. The tunes have not been hastily prepared, but are the work of an ordinary life-time. Many of them them are old familiar friends whose presence has become almost indispensable in the church service. The greater portion were composed during his now nearly eighteen years' connection with Plymouth (Rev. H. W. Beecher's) Church, of which he is still the organist. We have examined the *Heart Songs* with special care and much enjoyment. We must not omit to mention the exceeding neatness in appearance, and distinctiveness of typography in the make up of the volume. It is just the right size for home or congregational worship, and its cheap price makes it more accessible than a majority of similar works in the market which retail at twice the cost of this. We heartily endorse and commend these *Christian Heart-Songs.*"

MATERNITY.

A Popular Treatise for Young Wives and Mothers. By T. S. Verdi. A.M., M.D., of Washington, D. C. Handsomely printed on laid paper, beveled boards, extra English cloth. 12mo, 450 pages. Price $2 25.

Dr. Verdi's book has arisen from a want felt in his own practice, as a Monitor to Young Wives, a Guide to Young Mothers, and an assistant to the family physician. It is a *complete treatise on Motherhood*, treating of Pregnancy, Labor, the Nursing and Rearing of Infants, the Diseases of Children, the Care and Education of Youth. *Emphatically and thoroughly commended by Distinguished Physicians, and by the Medical, Religious, and Secular Press.*

The *N. Y. Times* says of it:

"While the writer is clear and precise throughout, he is sensitively scrupulous in regard to the delicacy with which the subject-matter is approached and discussed. In addition to the strictly medical and surgical portions of the work, there are valuable chapters devoted to the physiological care and training of infancy and youth. In short, the whole contents will be at once recognized by any sensible woman as constituting a safe friend and guide. The value of the book is enhanced by a clear and well-arranged synoptical index, reference by the use of which is remarkably easy."

☞ *The above books for sale by all booksellers, or sent free by mail on receipt of price.*

J. B. FORD & CO., Publishers,
New York City.

CALORIC ENGINES.

From One-half to Four-Horse Power

$350 to $950.

Roper's New Improved Upright Engines.

Runs still!

Packings do not burn!

No Water Used!

Cannot Explode!

No Insurance demanded!

Not liable to get out of order!

Requires no Skilled Engineer, and costs to run 25 cents per day per horse power.

ROPER C. E. CO.,

49 Cortlandt St., N. Y.

Sabbath School Workers!

Send for and examine

THE PEARL,

Our New Sabbath-School Song Book.

By J. M. KIEFFER.

An entire new collection of BEAUTIFUL SABBATH SCHOOL MUSIC. No old or worn out tunes, but everything NEW, FRESH, and SPARKLING. Words and Music by the best writers in the country. Specimen pages sent FREE, or a single copy mailed on receipt of 35 cents. Price, $30 per hundred. Every person interested in S. S. Music should examine THE PEARL. Address

S. BRAINARD & SONS, Publishers,

Cleveland, Ohio.

Now Ready.

MONEY IN THE GARDEN.

A VEGETABLE MANUAL.

Prepared with a view to economy and profit,

By P. T. QUINN,

PRACTICAL HORTICULTURIST

(Author of "Pear Culture for Profit"),

Illustrated with nearly 100 fine engravings of Vegetables and Labor-Saving Implements.

A List of Seeds for the Kitchen Garden, do. Plants, Quantity of Seed to an Acre, Distance Table, &c., &c.

Price **$1 50.** Sent by mail, postage-paid.

Address THE TRIBUNE,
New York.

SYPHER & CO.,

593 BROADWAY,

Have now on hand a large variety of

CARVED ANTIQUE

Furniture, China, &c.

Also a large and extensive assortment of first-class second-hand

PARLOR, DINING, AND BEDROOM SUITS,

All made by best city makers.

25 Large Mantel and Pier Mirrors,

Pianos, Clocks, Bronzes, Safes,

Silver and Plated Ware and Works of Art,

FOR SALE CHEAP.

All Goods Guaranteed as Represented.

A Great Offer!!

HORACE WATERS,

481 Broadway, N. Y.,

Will dispose of ONE HUNDRED

Pianos, Melodeons, and Organs

Of Six First-Class makers, including WATERS,

At Extremely Low Prices, for Cash, during the Holidays,

Or will take from $4 to $20 monthly until paid; the same to let, and rent money applied if purchased.

COLTON

Dental Association

Originated the Anæsthetic use of nitrous oxide gas, administer it by means of a very simple, yet nicely contrived valve mouth-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute

JOHN F. HENRY'S

GREAT

MINERAL WATER

DEPOT,

8 College Place, New York.

PEOPLE are beginning to recognize the fact that Mineral Waters are the greatest natural remedies known, and infinitely superior to the nauseous compounds of physicians. Amongst all waters, one of the best, if not THE BEST, is the celebrated

Saratoga "A."

500 CASES JUST RECEIVED.

Also, now on hand, 1,000 Cases of the renowned *MISSISQUOI WATER* and 2,000 Cases of all other Spring Waters.

Great Depot for all the Standard Proprietary Remedies.

SOLE PROPRIETOR OF

UPHAM'S HAIR GLOSS,

HENRY'S INSECT POWDER.

And many other valuable preparations.

☞ THE TRADE SUPPLIED AT PROPRIETORS' PRICES. ☜

ANY ARTICLE AT RETAIL.

And, when practicable, willbe sent by mail or express on receipt of the retail price.
ORDERS BY MAIL, ADDRESSED TO

JOHN F. HENRY, 8 College Place, New York,

WILL RECEIVE PROMPT ATTENTION.